

THE BURMA NEWS

An Easter Prayer

*The sun mounts higher in the sky
And melts the frost upon the hills;
In leafless stalk and flowerless branch
The hope of springtime wakes and thrills.*

*So come, Thou Sun of Righteousness
With heavenly healing in Thy beams,
Shine on the cold and careless hearts
And wake them from their selfish dreams.*

*And tell the hard and hopeless ones
Who come despairing at Thy feet
That all their marred and broken lives
Thou wilt restore again, complete.*

*Breathe life into the listless souls
Who think they live—yet know not God,
Till beauty dawn on barren lives
As breaks the blossom from the sod;*

*Till burdened hearts and sorrowing hearts
And hearts that ache beneath their pride
Shall see Thy light and feel Thy warmth
And hail their radiant Eastertide.*

ANNIE JOHNSON FLINT.

Myanmahita for April

Myanmahita (formerly known as Dammaletyone) Magazine, seems to have an appeal for all classes of people. Of course we are not surprised to learn that the good and virtuous delight in its fascinating pages, but we *are* intrigued to find out that the criminal classes also are interested in the magazine. On at least two occasions, quite a number of copies of Myanmahita have been abstracted from Mr. Dudley's stock, as he has gone about the country taking orders for subscriptions. Now, however much we may feel flattered by the high tribute paid to the magazine by—shall we say—the under-privileged?—yet we would point out that this kind of admiration does not help to pay our printing and engraving bills. We need more subscribers; we believe that many missionaries could do a little more to help get subscribers for the magazine. We have sent out scores of letters to missionaries and to indigenous leaders, asking them to co-operate in various ways, perhaps by presenting to their school pupils the opportunity to get a fountain pen, a bicycle, or some other premium by working for subscriptions. Eighty per cent of those letters remain unanswered to this day.

The April Number of Myanmahita is to feature the leper work carried on by the Bukers at Kengtung; We believe we are putting this correctly,

for although one of them has an M.D. after his name, we understand that the other is in the leper relief work too; anyway, they defy us to annoy them by getting them mixed up, so it should be all right, however it is put. This article is a natural eye-opener in shewing that lepers are not the hopeless proposition that most people think them. "They are" says the article, "a potential strength to a country if properly trained." This thought, so tersely and vigorously expressed, may well give us a new view of the whole proposition. The article on leper work is illustrated by a number of very informing pictures.

As for the fiction department of the magazine this April, there is a radio story, intended of course primarily for the younger generation. We are aware that there has been some discussion recently, as to whether the Burman is most interested in stories of—shall we say—the bullock cart era?—or whether he prefers fiction and articles that have to do with newer developments in life. The reading of Burmese novels and stories has convinced us that on the whole, the Burman likes—even prefers—a story with modern life in its most recent phases for a setting. Such a story will arouse his interest, grip his attention, and impress him, more surely than will something from the period of the old Zats, for example.

A. C. HANNA.

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H. W. SMITH, *Editor.*

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No. 4



Mr. and Mrs. Walter L. Keyser

A Valentine Wedding

On Thursday, February 14th, the A. B. M. Girls' School, Mandalay, for the second time in its history, was the scene of a wedding, when Miss Eva M. Cummins and Mr. Walter L. Keyser took their marriage vows. Atlandis Hall was tastefully decorated for the occasion, the decorations being planned and carried out by Mrs Hinton and Miss Reifsneider. The colour scheme of white and yellow against the background of green ferns was very effective, and so also were the seventeen arches, trimmed with ferns and sweet peas, which framed the center aisle.

The hall was filled with friends of the bride and groom, who had the pleasure of being escorted to their places by the two charming ushers, Miss Falconer and Miss Shircore, who wore ankle-length frocks of green organdy. In addition to guests from outside, of course, the wedding was attended by all the pupils and teachers of the school, among whom Miss Cummins has worked for over five years, and who will miss her keenly now that she is leaving them. The Paku Karen School at Toungoo, where Mr. Keyser has given three years of greatly appreciated service, was also represented by three teachers.

Promptly at nine o'clock the familiar strains of the bridal music from "Lohengrin" gave the signal for the guests to stand as the bridal procession entered. First came two little Burmese flower girls, in yellow longis and white jackets, carrying baskets of rose petals. They were followed by the Maid of Honour, Miss Eloise Whitwer of Judson College, in a lovely ankle-length frock of yellow lace, with a shoulder corsage of mauve and white sweet peas. Then came the bride on the arm of Miss Thayer, who wore a very becoming frock of pink organdie and a shoulder corsage of pink sweet peas to match.

The bride looked her radiant best in her white georgette gown, with its pleated collar and train, and a veil of embroidered net caught at the back of her head with a wreath of wax orange blossoms. She carried a beautiful shower bouquet of white roses, sweet peas and maidenhair ferns, tied with white satin ribbon. Little Miss Edna Louise Hinton, dressed all in white, had the honour of acting as train bearer.

At the front of the hall, the bride and her attendants were met by the bridegroom and the best man, Mr. F. G. Dickason of Judson College. The ceremony, performed by Rev. H. E. Hinton, was beautifully worded and impressive. When it was over the wedding party went into a side room to sign the register, and then, on a carpet of rose petals scattered by the flower girls, the happy couple walked out to the strains of Mendelssohn's Wedding March.

Over a hundred guests attended the wedding reception and enjoyed the delicious punch and wedding cake, and the bride and groom received many felicitations and congratulations. After the necessary photographs had been taken, the bride, following time-honoured custom, ran upstairs and tossed down her bouquet to the eagerly waiting "maidens," and so great was the competition that the result was a tie between Miss Whitwer and Miss Shircore.

Following the general reception, a dozen more intimate friends remained for a Valentine Wedding breakfast, on the invitation of Miss Thayer. The guests included Mrs. Elliott, Miss Craft, Mr. Grigg, Miss L. Johnson, Mr. and Mrs. Hinton, Mr. and Mrs. Cummings, Mr. Dudley, Mr. Dickason, Miss Whitwer, Miss Reifsneider, and of course Mr. and Mrs. Keyser, as well as the hostesses, Miss Thayer and Miss Wiatt. The decorations, planned by Miss Thayer,

were appropriately "Valentinish," with many hearts in evidence on tables and lampshades, everything being executed, of course, in red and white.

The bride and groom left shortly after breakfast for their honeymoon, amidst a shower of white confetti and rose petals. The bride herself looked like a Valentine, in her red and white frock and hat to match, and the groom seemed to be properly sensible of the picture she made.

The gifts which were showered upon the pair bear evidence of the high esteem in which they are held among missionaries, Burmese and Karen friends alike, and as they sail for furlough in March, the best wishes of all go with them.



Myitkyna—Kachin

On March 1, I arrived in Myitkyna after an absence of about seven weeks. The weather had changed considerably and the compound was drying up. The flowers have been a failure but the vegetable garden has flourished and quantities of fresh, green vegetables have given healthful, nourishing food to the school children.

The first Sunday in March we had sixteen candidates for baptism to be examined, baptized and received into the church fellowship. Among them was the wife of the well-known Ghurka Christian, Lal Singh Basnet. She seems happy and satisfied now and, of course, he is.

During the cold season our carpentry class was engaged to build a house for him about three miles out on a nice plot of ground. The teacher and his crew went off after breakfast every morning and the regular school boys went class by class one afternoon a week. Owing to the failure to get properly cut and planed timber, the work was greatly delayed and

when school closed, March 15, the job was not finished. We have the assurance that the government grant for blacksmith and carpenter will continue for the current year.

There was much correspondence to attend to, many unsolved problems to tackle, interviews to be held with all sorts and conditions of men and women, petitions of various kinds to decide on and preparations to be made for the Annual Associations and the long trip immediately to follow.

Everybody was disappointed that Sara Kaba Smith did not get up for the Association. I had told them he was coming and all were expecting him, but the Corporation budget meeting interfered and kept him in Rangoon till too late to make it.

The Association was held in a Christian village eleven and a half miles from the starting point across the river from Myitkyna. It is in a way a model village, laid out in straight blocks along the main highway (Htawgaw Road), all cross streets are straight too. Each compound is fenced in and a lovely clear, cold stream flows hard by so the water supply was ample. As usual all preparations were made for the comfort and health of the assembly in a very thorough and efficient manner, cooking and eating sheds close to the water, and the *mandat* and sleeping quarters near the road. They planned for about 1,000 and 1,081 were counted. This was quite enough, though only half the attendance at the Namhkam field Association. Two delegates came from there, and Zau Baum from Mogok and Zau Sam from Maymyo were also present.

The weather was ideal with moonlit nights, the health of the crowd good, food plentiful and promptly served and the spirit throughout very harmonious and fine — no unpleasantness, sometimes unavoidably arising from a compactly grouped mass of a

thousand and more, was in evidence. The great day of the feast was Sunday when the tent of meeting was packed and every one paid close attention to the guest speaker, Thra Tudee, who gave an excellent sermon on Psalm 8, "What is Man?" Sectional meetings were held in the afternoon and in the evening all united again when the Lisu preacher from over in China gave a very earnest and sincere plea for deeper consecration. A very humble child-like soul he is, and radiant with the Spirit's presence and power.

The business sessions followed Monday and Tuesday. A diminished attendance began to be noticed which continued till the concert on the last night, when again the place was well filled.

Sayama Ma Hannah was with us and carried on a vacation Bible School thus taking the children out of the meetings, tiresome to them, and giving all who wished a chance to see a school in operation. When the association was over, her helpers and some of the school teachers stayed over and she still had a large enough school to carry on the rest of the week.

And now the missionary is soon to start on that long trek to Hpimaw with two Karen and one local man co-opted from place to place making up the team. We do not plan to go by the King's Highway with P. W. D. bungalows, but rather by way of jungle roads and paths to carry the good news to the villages off the beaten track. It will be strenuous work, early risings, indifferent shelters, and plain fare but with the Lord's help we know we shall not only endure but enjoy the experiences before us. Still we would appreciate the prayers of those who gather in groups in the various hill stations that we may have access and success.

Hulda K. Smith.

Rev. H. H. Tilbe, Ph.D.

The death of Dr. Tilbe has brought sadness to the hearts of many in Burma, for he was loved by both missionaries and nationals. His going has left another gap in the ranks of those we have been accustomed to call "veterans."

He was born in Jersey City, N. J., June 3, 1859. Bereft of his parents early in life he had to make his own way. He graduated from Shurtleff College, and later took post graduate work at Harvard. He was ordained at Edwardsville, Ill in April, 1886, married Clara Belle Williams, of Edwardsville, on the 28th of the following month, and the next year sailed for Burma to become a teacher in Baptist College. He arrived in Rangoon on December 5, 1887, and sailed for America the last time in February, 1932, having completed almost forty-five years of service as a missionary to the Burmans.

Dr. Tilbe's work as a missionary was varied. He began as a teacher in Baptist College, later was designated to station work, spent a short time in the Chin Hills and in Kengtung working out a script for the Chin and the Lahu, returned again to station work among the Burmans, and spent the last eight or ten years of service preparing much needed commentaries in Burmese on the New Testament. It was his one regret that ill health made it necessary for him to retire before he had finished his commentary on Romans, the last of the lot he had set out to do.

He was a master of assemblies, and presided over our Conference so well, that it was only his refusal to serve which prevented the Conference from continuing him in office for several successive years. He was also a very acceptable preacher and frequently in demand to lead a series of devotional meetings at Conference. He was a man of strong convictions, and always

stated his views frankly. No one needed to be in doubt as to how he stood on any debatable question. But he had a kind spirit and knew how to love those with whom he might not agree.

I recall well my first acquaintance with Dr. Tilbe. As new appointees, Mrs. Wiatt and I were attending a conference for outgoing missionaries in Boston. A doctor who had never been on the mission field gave us a lecture on how to care for our health during which he strongly emphasized the necessity of a filter to be used to filter water when on tour. The price of this was \$25. as well as I remember. I was seriously considering how with our small allowance, for it was small in those days, we could get one, when Dr. Tilbe got up and spoke. After that it seemed unnecessary! We took dinner in his home in Cambridge for he was then doing post graduate work at Harvard from which I think he got his Ph.D. in Pali, and with that there began a friendship which ripened with the years. We feel his loss keenly.

Dr. Tilbe was deeply interested in the work in Burma, and it was due largely to his influence, I believe, that the Roaches and the Carsons came to Burma.

To Mrs. Tilbe and the son and daughters we extend our sympathy. Burma mourns with them.

W. E. Wiatt.



The Burma Bred at Brown

A letter received from Dr. Howard this week states, "In the Phi Beta Kappa elections last week the Burma representatives at Brown scored 100% James Keller Smith standing at the head with a junior award, Harriet Lorena Streeter being in the Pembroke College at Brown group, and Paul Cushing Howard being one of eighteen seniors to secure that distinction.

Meiktila—Karen

A visit to the Karen Church brought to my knowledge that we have a very live Second Baptist Church in Meiktila. There are fifteen or more Karens in town, and all fifteen were present. A choir of ten sang for us. Little children sang and recited Scripture verses.

I was asked to speak and when I had spoken one of their number who is on leave told of a trip he had made down the river hunting out Karens in isolated places. I had been over the same trip and was interested in his account of fording the rivers and of the perils of the heat just at present.

Maung Po Ohn, retired Treasury Officer from Myitkyina, is giving his time free in such service, staying a month or more at a place, being at present at Toungdwingyi. Is it any wonder that I noticed how the little Karen Church here has improved, a new mat ceiling under the corrugated iron roof and a new platform?

Our Burmans have just now gone on a Daily Vacation Bible trip to Yimmabin, three from Meiktila and three from Thazi up to Yimmabin. Yesterday we went to a village we had doted on up to a year ago. We had been sharing meals, we taking out a little fresh meat and they supplying all the rest. We had not been there for a year and we found that some Pyinmana Lima beans we had left for seed had sprouted and grown, had been picked and cooked and were ready for our eating. How glad they were to see us at each of the two villages and how they gathered round to hear us preach. There was some discussion, some clinging to the idea that Gautama was the Eternal God. It was the Eternal God, the God of love they wanted. And can we not let the seed planted have time to sprout and grow? It will bear fruit bye and bye.

H. E. Dudley.



Tha-ya-gone Church Bamboo Band

The Bassein Pwo Karen Association

To an outsider, a visit to such an Association is a new and interesting experience. There is much of inspiration in the large numbers that attend and in the efficiency with which the leaders appear to carry on the business. I say "appear" because, not knowing the language, I have to judge by appearances largely.

Other striking features of the above Association in addition to the large attendance—a total of 3,740—were the encouraging reports of numerous additions to the membership of the church and new churches added to the membership of the Association; also the large number of choirs and bands in attendance and their enthusiastic contributions to the program; also the lavish hospitality of the little entertaining village of fifty houses.

The Rev. C. L. Conrad, the field missionary, had announced first and second prizes of flags for the best village bands, with the stipulation that all instruments must be made in their

home villages. This limited them to bamboo flutes and drums, the latter of foreign pattern, and it was amazing what fine music they produced. Directing a band offers fine scope for the abilities of young men of dramatic instincts. It was difficult to pick the best out of the six bands that entered the competition.

The choirs seemed to flourish rather at the expense of congregational singing, but they undoubtedly contributed to bring to the Association and interest in its proceedings a wonderfully fine body of young people which should develop into a tower of strength to the church in the years to come. One gets the impression that a fuller, richer program for them is one thing that should engage the attention of the leaders in the coming years.

The writer was there in the interest of literature. It is evident that the Pwo Karens prefer to read their own language and have the Karen predilection for Bibles and hymn books. A fair number of Burmese and English books, how-

ever, were purchased and it is planned to have a proper book shop and reading room at the next year's session of the Association.

A feature that impressed even a Methodist was the number of collections, one at every meeting. It was a further surprise, however, to find that the proceeds thereof were not used for the heavy expenses of the Association, nor to relieve the villagers of the heavy cost of entertainment. After contributing to the writer's expenses, the balance, Rs. 100, was given to a home missionary project.

The Pwo Karens should have our earnest prayers that the movement among them should continue to be warmly spiritual and vigorously evangelistic. They should become a power for God in the land.

B. M. Jones.

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En Route

S. S. "Chindwin"
6th March, 1935.

To-morrow we stop at Perim to take on four passengers and to give us an opportunity to send mail back to Burma.

To those who so kindly helped us the last few days before we sailed: a very grateful and appreciative "Thank you." To those who remembered us with parting letters: "Thank you." To those who prayed for us: an assurance that we were greatly helped by your prayers.

The weather has been fine, the sea calm and no excuse for seasickness, and Mrs. Condict has improved in health since we sailed from Rangoon.

The engines, day and night, appear to be saying over and over, "Going home, going home;" and after over six years since I said, "Goodbye" to my two older sons, it is a joy to be going to see the three sons again. The two older are inches taller than their father so he will have to look up to them.

It was much easier leaving Thayetmyo with Miss Ragon there to look after the school and she helped greatly the last week by efficiently asking many questions.

The Chins appreciate very much Dr. Roach's interest in them and his love for them and the fine way he has helped them during my previous furloughs and before I came to Burma twenty-three years ago. And they are glad that he will be at Prome and will help them as of yore.

Half way between Thayetmyo and Prome I was surprised to see, as the steamer stopped, about a dozen Chins who had come about three miles to tell me "Goodbye." They came on board and sang a farewell in Chin. After they left, a young Burman Buddhist who had watched the scene asked about them. Then he asked "are you not sorry to leave those people?" I was surprised that he had realized that. He had keenly observed and knew that the parting was not easy. It has been a joy to work for the Chins and with the Chins and my heart is with them in Burma as they seek to win those not yet Christians and to train those who are on the "Eastern Road."

The last Sunday I extracted tooth No. 5555, and before leaving Burma I extracted thirteen more, three of them in Rangoon. Yes, it has given me a hold on many people and widened my ministry to at least fifteen different races. Over twenty teeth were from Burman Buddhist priests so it cannot be said that I extracted teeth simply because I enjoyed Chin music!!

E. Carroll Condict.

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Active for God

"The Christian should work as if all depended on him, and pray as if all depended on God. He should be nothing in his own estimation; yet he should be one of those gloriously active nothings of which God makes great use."

C. H. Surgeon.

Toungoo

I have been silent for some time, but hope I have not kept silent too long.

Since I wrote last, I have attended our Chin association and our Burman association. At both there was good attendance, more non-Christian than Christian I believe. The Chin association met in one of the Toungoo villages and we tried to drive out in a motor car, but it was a grilling trip for the car. I do not know how many times I bumped the under side of the car on the *kazins*, which had not been cut down between the wheel tracks. Riding up on the sides of the cuts jolted the car when we go back to earth again. Plans were made for advance work and we had hoped to have someone come to help in our Chin villages for the hot season, but the man we wanted failed to come and we are now trying to get another man.

We have started five Daily Vacation Bible schools and plan on another. We have four and five workers to a village and so far have had some good reports. In other cases the workers are discouraged that there has not been more response to their efforts or they have felt the dirt and ignorance of the villagers. I have told them that often it is the most needy who have responded to the appeal of the gospel and if we can win them we can help them to grow.

The first Sunday in March I baptized six candidates. One was a Chinaman whom I met years ago in the jungle. He then bought all the Chinese tracts that I had and seemed much interested. Later he came to Toungoo and has been living here for years. He has claimed to be a Christian for years, but only now has put on Christ in baptism. Two of them were boys of Anglo-Indian parentage and attending the Church of England English school here. The three young

women were all Burmans. All were from Christian homes and we hope they may develop into real workers in the Kingdom.

Attendance at the Burmese association at Kawhmuchoung and then the meetings of the Reference Committee took me away from home for over a week. Home is a good place to get back to, but we are hurrying to get away from this heat to the cooler air of the hills.

Lewis B. Rogers.



Namkham—Shan

Last month I wrote to the News about Saw Wycliffe, the Karen High School graduate, Seminary graduate, who has been receiving an intensive training here in medicine for a year. I had always understood that his future was assured, that there was a church or a mission somewhere just waiting impatiently for the second he should graduate. Apparently there has been a slip-up somewhere, and no church or mission seems to be aware of his availability. As to the three sides of his nature the gentleman seems to be an extraordinary "buy." His body is strong and well, athletic and tireless. His mind has received a training on comprehensive lines never attained in Burma. His spiritual nature has certainly been exemplary while with us. It seems too bad that a man who has been trained for so many years in such a worth-while manner should be lacking for a job in a country that needs him like this one. I have heard numbers of missionaries groan about the medical needs of the small villages of their fields and the lack of people who can give these villages both spiritual and physical oversight. Here is the man you want.

In June, if the Sawbwa doesn't put too many spokes in our wheels, we hope to open up some medical work

in the "Kokang," that part of our field which lies along the Salween and which is entirely "forgotten" in the ordinary course of things. I could use Wycliffe there if one of your associations would like to support a missionary in an entirely unworked field. He is just the fellow I need. If you don't need him yourselves, we would admire having one of your associations support him for us.

Gordon Seagrave.



Home Arts—Maymyo

I am hoping the missionaries are ever alert for girls for whom this course would be especially beneficial. We must make the Christians of the country aware of this work for their girls. I am dependent upon my fellow missionaries for boosters. Think through your acquaintances and see if you don't have some girls eligible who are just staying at home.

We had a class of thirteen this past year. They all want to return. I am hoping they will be successful in interesting other girls to take this course. The year's work has been very satisfactory. As we have worked, we have seen opportunities for betterment so we expect next year to be even a better year. Even after the one year's work, I am sure the girls have much which they can use, and I hope their vacation period will be full of opportunities for each one of them to utilize some of the training they have gained from being here.

The Anglo-vernacular school through seventh standard continues to keep up a good enrollment—285 this past year. This school serves in a few ways, as in story telling and in dramatics, as a practice school for the Home Arts girls. We shall let the two schools serve each other as much as possible.

Remember that suggestions are welcomed at any time. This is "our" project.

Laura E. Johnson

Hot Season Avocations at Pyinmana

Mrs. Case sailed for America, March 16. When one's wife is away there is no excuse for staying at home. So I have been on the move promoting hot season vacation activities.

First I would call attention to questions which will come to many of you from the Government Vernacular and Vocational Education Reorganization Committee. Some fundamental changes are being contemplated and for all of you who have ideas on changes you want to see brought about in village education, now is the opportune time to express yourself in writing vigorously. You need to answer only such questions as you are specially interested in, but please do that. The Committee appears to be in a mood to consider even what is radical.

This month I have followed some of our boys trained in the Agricultural School back to their villages to help them plan out their next year's crops and demonstrate what improvements can be carried out in typical areas. Kyunpyaw, Kyauktaga, Toun-goo and Kantha near Pyinmana are areas where we have our graduates carrying on programs under our direction. These boys who have caught a vision of the new possibilities of agriculture and village life and have confidence in us offer a great opportunity and if we can maintain close contact with them in their own villages some new lines of advance can be carried through. The growing of diversified crops including various kinds of beans and raising improved pigs under sanitary conditions are the lines being stressed.

In our own Pyinmana area we are giving prominence to Vacation Bible Schools, and four are being carried on this month and two more will start next month. Our Christian students

giving part of their vacation mixed with a few of our workers having experience along this line in previous years to lead at each centre, make nice working teams. Two of the students helping in the work are from our young people in Judson College. The children in the village show an eager interest, and it is a great way to develop our own young people. When once they have learned the method and joy of doing the work, they have confidence and interest to do it again. To train young people who will be the voluntary Christian workers of the future is one of our aims.

I have been giving stereopticon talks in the villages where I go to visit the Vacation Bible schools. Winning the hearts of the children increases the friendliness of the adults in the village. A Christian team staying two weeks in a village makes a deeper impress than just a week-end visit. Make the Vacation Bible school part of the program in your field if you have not yet done so and see how much good it will do for everybody.

The Pyinmana Agricultural School reopens May 22nd. Let us know who you are sending. The kind of boys sixteen years old or more who like to work with their hands are the kind we hope will come.

Brayton C. Case.



Thonze

This has been an eventful month, full of examinations, school closings, weddings, and meetings of all kinds.

We have had four Daily Vacation Bible schools going throughout the month, making twelve this year. Thirteen folks have been baptized as a result so far. Of course these people had all heard the Good News before, but this work brought them to a decision. One week-end we had two baptisms. The next week-end

five. The next week-end, six; and on one week-end we had four weddings, the week before one. We have been running two weeks at each school. So far the workers have been well. They have a quinine drill every morning and evening. Their medical work is growing by leaps and bounds. So much suffering in the villages and such septic treatments! The boys saved a man's thumb that was cut clear through the bone. They used iodine in the wound and bound it to a splint. They advise the bad cases to go to the hospital, but this one refused; so they did the best they could, and it was successful. They do a lot of welfare or reconstruction work for the villages, but they do not forget the welfare of the souls of the villagers. One or two preachers are with each school to work with the adults who come around. It is a fine opportunity to preach and do personal work. Then the embryonic preachers from the Burmese Seminary get fine chances to use what they learned there on real folks in the jungle. Every evening they have meetings and sing songs in the homes of Christians or other folks who will receive them.

They have had to help settle church difficulties in some places and the wisdom shown bids fair to the future churches under their guidance.

I have the joy of visiting the different schools at least once a week. The Thonze Church has released their pastor for two months to help in this work. Then he was laid up for one of them with malaria. Mrs. Latta picked it up on one of our week-ends too, but she soon got rid of the fever, but not the effects of it.

Had a fine big rain during the month too. It filled up our tanks and a cistern well. So we'll have water till the rains which are not so far off now.

J. T. LATTA.



"To have what we want is riches; but to be able to do without is power."

—George MacDonald.

Daingwunkwin, Moulmein

A new month has come. Four girls from English High School were baptised last night, and more than the usual number came to witness and worship. In the afternoon we had a short service and the Lord's Supper at the home of Mrs. Targett, who has not been able to get to church for some years.

I returned from tour last week, and again the want of all the people in Amherst district was impressed on me. For example, Panwe village has been a fairly well-to-do place, and the Karens there are more than usually eager to find better ways of doing. Yet I am told that but four houses in all the village of forty houses have any paddy now, just after their harvest. What will it be six months from now, unless they get help? Along the railway to Ye it is the same. The villages up the Gyaing and Salween are hungry. There is some rice beyond the Dawna Range, but not too much for the people there. We must find some way to help them for this year till their new crop comes on.

The Association meets at Mauko village, twenty miles by motor from Paan, on the 12 to 15th March. How they will feed the crowd is a question. Their paddy was about a quarter crop, their cattle pigs and fowls have died in large numbers. Still they say, "we will do it—we must." And they will. How much of want will follow the meetings may be none of us will know. They are a courageous people, these Karens and tenacious of their fine old custom of hospitality.

Everywhere we go there seems to be a good hearing. Ten villages visited in the past two weeks have shown us good crowds, and have listened well. Steady, earnest work is being done by our pastors and mission workers. Young folks try to win others, and are succeeding.

The thing that is disturbing is that we are not able to carry the message of the Gospel to the very large Karen population of this field as rapidly as openings are offered us. The "thin, red line," is too thin, and so far as America is concerned, is getting thinner! The Karen missionary needs all his time and energy for the Karen work, but he has had other things thrust on him, and unless reinforcement comes, more will be coming his way next year. *That is not so good!*

A. J. Weeks.



Letter

I have seen quite a number of Burma folk since coming home. On Washington's birthday I had the Dudrows and the missionary children from Granville down for the afternoon. It would do you good to see the children enjoy the thinks from Burma recalling memories of life out there. We had Emma Latta, Mary Streeter, Helen, Ames and Stanley Hanna, Ernest Spring, Hazel and Helen Darrow, Mary Spring and Ann Sisson were unable to come that day but we hope to have them later. It really is not fair to call them children now except as a collective term. The boys enjoyed father's stories of boats and fish. I could not help thinking how proud these children's parents could be of every one of them.

Ida W. Davis.



Examining Our Position

Self-surrender is a costly business. It means that henceforth, if you are really honest with God and yourselves, you begin to live a life which is entirely controlled by God, and not by yourself, not by your own likes and dislikes, but by the will and character of God. I am to act; I am to speak; I am to think only in the character of one who has been redeemed with the precious blood of Christ. It means that, and nothing less than that.

J. Russell Howden.

Kengtung—Shan

Four months—it is time we registered the fact that we are alive and kicking out here in the woods. We have not been rained in by rain because the mail has gone every week since our last letter to the NEWS, but we have been rained in with work, like every other missionary.

The new clinic is finished save for doors and windows. The houses out in the various villages are progressing. The house at Wan Ngam, ten miles from Kengtung is finished and we have been able to spend two periods there living with the people and visiting the nearby villages, of which there are a "swarm."

Last week we went down for four days to Mong Hpyak and were greatly encouraged with seven baptisms. And still there are places further on calling us. Our evangelist has gone to prepare the ground and sow the seed. After we return from a trip to take the children to Taung-gyi we will go out for a long tour.

The first week of February we held, so far as we know to be, the first Shan Bible School in Kengtung State. That is, the work was done in Shan for and by Shans. The day sessions where we taught singing, reading and writing, and Bible were attended by an average of over twenty. In the evening we had over forty at the two main sessions. We think that more than sixty attended one or more of the sessions. More than eighty per cent of these were Shan laymen. This is the group we wish to minister to, the laymen (and women) who are to be responsible for the growth of the church. As they know and understand God's Word and the methods of normal Christian growth they will be able to spread the Good News. We conceive our task in terms of two units, bringing folks to Christ, and bringing up folks in Christ. This Bible School is one of the main items in a pro-

gram to develop the latter program. The outstation folks did not attend as we had planned but we are planning to overcome this obstacle by taking a Bible School to them next year.

The Buker Twins.



The Woods of Tiddim

No chariot harnessed with dashing
steed

Heralds the dawning light,
But a plaintive call; a swooping
wing;

As silent night is vanishing —
Sounds through the woods of Tiddim.

Then up he flies! flinging ecstasies
That lure with their charm, the light,
And it gently steals caressed by the
breeze,

Awakening the woods of Tiddim.

Tis morn! tis morn! the stately pines
Natures candelabra,
Dew crystals drop; for violet cup;
In the lovely woods of Tiddim.

Noon — a drowsy humming of myriad
insects low.

The monkeys chat — the deer keeps
Silent vigil while tiger sleeps
In the grand old woods of Tiddim.

Eve; a burnished carpet
From many a fallowed pine,
Reflects the glow of a golden sun, in
shadowy design;
Subduing all in its mellowed charm.
In the peaceful woods of Tiddim,

Moonlight, yon stately queen
Glides on, o'er distant height;
While countless starry hand-maidens
Waft beams to the velvet night.
My soul vibrates; God's music fills
The majestic woods of Tiddim.

F. Strait.



Before God gives us the Holy Spirit
there must be confession and putting away
of sin. I will cleanse you, then I will put
My Spirit within you.

Maymyo

Baptisms:—During March it was my privilege to baptize twenty-one happy believers in Maymyo and two out-stations. They included Shan, Palaung, Loi-Hla, Lisu, Kachin, and Anglo-Burmans, so far as race and tribe are concerned, but all are members of one family in Christ Jesus. The youngest candidate was nine and the oldest about forty years of age. In addition to the six races mentioned above, we are permitted to have some part in ministering to Chins, Karens, Kachins, Tamils, Telugus, Gurkas, Chinese, and Europeans. What an unique work! In Him there is neither Greek nor Jew nor any other race for all are one in Christ Jesus. What a witness against caste our unified Christian work presents!

Decisions for Christ:—Miss J. G. Craft, the popular and efficient superintendent of our English-speaking Sunday school of over a hundred pupils, has been making special appeals for definite decisions for Christ, by the scholars of the school, with gratifying results. The gift of "pocket testaments" to many of our young people, by Miss R. W. Ranney of Kalaw, is much appreciated. The simple condition of the gift is, a promise "to read a chapter daily and carry it always."

The Aungbinle Association of Burmese Baptist Churches of Upper Burma, met at this station this year. Thoughtfulness, harmony, and prayerfulness characterized the meetings. This week the Bible Assembly will begin its 27th annual session of intensive Bible study in three languages, inspirational addresses, conferences on religious work, etc., together with healthful games under the instruction of Physical Directors. A pageant on "The Uplifted Christ" will be an impressive feature of the Assembly. It is a wonderful privilege to have from a hundred to two

hundred young people assemble here, in the name of the Lord Jesus Christ, from all parts of Burma, year after year, for rest, recreation, Bible-study, and Christian fellowship.

Throughout the Northern and Southern Shan States of Upper Burma, there are thousands of Gurkhas, who had their original home in Nepal. To reach these thousands, who are employed as soldiers, police, herdsmen, merchants, miners, etc., we have one ordained pastor! A young man by the name of Dennis Maulle, son of a Subadar Major, who passed the ninth Standard in the Government High School, has now completed his third year of Seminary training with a view to becoming an evangelist to these, his fellow-countrymen. He will spend his vacation in carrying the glorious Gospel to them. Next year he will graduate and be well qualified for his life-work of ministry to them. How he is to be supported and his travelling expenses provided, I know not for his parents rejected him when he accepted Christ as his Saviour. Throughout his studies he has obtained from 80 to 95 per cent in all his examinations at the Seminary and maintained a Christ-like life.

Ernest Grigg.



Interesting Programs

I hope that I may insert this brief account of the special program that Mr. Case is using in the jungle trips about which he has frequently written.

Several years ago in Bassein, Brayton Case worked up a Biblical drama in which our Burmese pastors cooperated with the Pwo Karen Pastors' class. Since that time I have followed with interest the accounts of Pyinmana Institutes and Village programs. Last year four or five boys and Mr. Case put on "Wealth from Village Waste" at our Maubin

Association. During the latter part of January for more than a fortnight it was my rare privilege to tour Maubin Field with the graduating class of Pyinmana Agricultural School and see at first hand exactly how these once raw jungle lads, Burmese, Lahu, Taungthu, Chin, and Karen boys, perform under the inspiration and training of their leader, united to present a truly integrated program. So well planned was the effort that the comic accent of a Lahu speaking Burmese, actually enhanced the effect. In the course of the tour programs were given more than twenty times, the drama, "Paul the Apostle" was presented fifteen times to crowds varying from 200 to 700.

After the group prayer which preceded every appearance the boys filed out in costume. Blue Shan pants, khaki shirts, and orange caps. After singing their school song set to a lilting Burmese tune, each boy introduced himself giving race, name and native village. Sometimes they spoke a snatch of their native tongue which always brought a laugh. Then Brayton Case introduced himself with the remark that he was a white Burman who had studied fourteen years in the Agricultural School but had not yet graduated. He would say everyone called him Bo Kait. Pointing to the caps, which were certainly conspicuous enough, he said they represent the sun, the khaki shirts the soil, and the blue pants water, the three elements with which the boys are concerned in their daily work. Then followed another Burmese tune about the beautiful Paung-laung mountain range which encircled Pyinmana. The band, comprising seven members of the team, had played a selection or two already, and then played again. One of the boys spoke on field crops, showing the advantages of government pure seed and dealing with the need for

crop rotation. Usually the crowd listened fairly attentively, but when Mr. Case himself added his remarks on the subject keenest interest was evidenced. In fact, the whole program was permeated with his personality. A band selection, or perhaps the action song, "Look at the Jungles wallah," which always brought a laugh from the crowd, followed, and then came a health talk in practical terms. At the conclusion, the boy who had given this talk, stripped to the waist. Aided by another team member, he then gave a display of music control. He would sometimes allow eight grown men at once to have a tug of war pulling on his elbows while he clasped his hands across his chest. The combined group then sang, "Irrawaddy River," adapted from "Ole Man River." This plaintive air never failed to catch the imagination of the crowd. The talk on "Animals" seldom elicited great interest in this low-lying, inundated delta area. So, frequently, a talk on fruit and vegetables was substituted. After another band selection, Mr. Case gave a practical demonstration of the uses of potassium permanganate, while the caste prepared themselves for the drama on the life of Paul. Mr. Case introduced the pageant saying that it was based on actual events recorded in our Bible. Adhering strictly to the spirit of the New Testament records, the characters nevertheless maintained Burmese mannerism and idiomatic speech, which made the scenes living realities to the local people. The first act, laid in the "Street called Straight," is in the house of Judas and his wife who received Paul when the soldiers led him blinded to the city. But the sides and remarks of this couple the significance of the events taking place is emphasized, because, in true oriental fashion, the husband takes for granted that his wife does not under-

stand, and so explains everything to her. The act closes with the arrival of a search party just as Paul is let down in a basket over the wall (effected off stage). They are enraged because of Paul's conversion and threaten Judas and his wife. The parallelism with present day experience is so obvious that it makes its own impression on the listeners.

The intermission was profitably filled with a sermon by Mr. Case, whose command of idiomatic Burmese and whose humor permitted a directness of speech which might otherwise have antagonized.

Similarly to the first act, the last act centers around Priscilla and Aquilla, who ply their trade near the place where Paul is accustomed to preach in Ephesus. A continuity is maintained in spite of the introduction of many incidents—the arrival of John the Baptist's followers, who await Paul's preaching, a procession in honour of Diana of the Ephesians, impersonated by one of the boys in Burmese dancer's costume, sorcerers who bring their books to burn, the trader who dedicates his wealth to the work, lame man healed, the unsuccessful exorcist attacked by the demon possessed, and the silver smiths who are called into account by the magistrate for the uproar they have created. These become meaningful all the more because of the conversation of Priscilla and Aquilla with the other characters, and with each other, and the device of having Paul preach in the pageant is very effective. His sermon is the direct quotation of Paul's address to the Athenians. A pointed distinction between Christ and other martyrs (Stephen in the first act, John the Baptist in the second) is made by pointing out that Christ rose again.

At the conclusion of the pageant a sleight of hand act is given while at one side simple medicines and tracts and scripture portions are offered for

sale or free distribution. The whole program took from two to three hours, but so skillfully had it been planned that the audiences seldom became restless. The whole program reflects Mr. Case's genius and talent.

E. T. Fletcher.



First Things First

You were not made, first of all, to tell the Gospel to the heathen, whether at home or abroad. You were not made, first of all, to try to win your companions for Jesus Christ. "This people have I formed for Myself." That is the first reason why He redeemed you and me; to be His friends. "Ye are my friends." How many times in an ordinary day do you talk to Him? Ten minutes in the morning and five minutes in the evening? Is that treating Him as your Friend? Yet we were created, and re-created, first of all, to be His companions. "He chose twelve that they might be with Him," and then that He might send them forth.

W. W. Martin.



Maubin—Pwo Karen

Touring days are over and so my work as "a missionary on active service." But I am thankful that one more year is granted me to help as I may be able in Maubin. I shall certainly not be able to do for the school all that Miss Lucas has so sacrificingly done during the three years she has been with us. As she leaves for a well-deserved furlough the love and good wishes of many will follow her.

We had a good association this year. Mrs. Toe Khut has been chosen by the women as their head for the coming year. Thus devolution along promising lines has begun in our woman's work and we trust it will prove to be a wise policy.

Minnie B. Pound.



Gracious Spirit, dwell with me!
I myself would gracious be;
And, with words that help and heal,
Would Thy life in mine reveal.

Notice

General Board

The general letters from the Board have made unnecessary my sending out any special explanation concerning the further reduction in appropriations. Two days before Reference Committee the news of a Rs. 10,000 reduction of working funds for distribution in Burma arrived. Fortunately we had previously made a very detailed review of the whole Burma Budget, but in spite of that it was a painful necessity to make such a further reduction because of what it means to you all. The reduction has been spread pretty much over the whole Mission, but not on a pro rata basis. In general the largest appropriations from the Reference Committee had to bear the heaviest reductions. Our total reduction amounts to about 10 per cent. The Burman Joint Committee has had to bear their share of this reduction. This means that in all likelihood, the Evangelistic appropriations of Rs. 800 for each Burman Local Committee will be reduced to Rs. 700. Being forewarned, you will be able to plan accordingly.

Woman's Board

No schedule letter from the Woman's Board reached us before the Reference Committee. It came the night following. For this reason the Reference Committee voted to instruct the Mission Treasurer to continue the regular monthly appropriations of the past year until the June Meeting at which time the new allotments will be made for property needs in a lump sum, and for the monthly allowances. I am glad to announce that we have received the same amount as last year from the Woman's Board with the slight difference that a small part of it is designated by the Board instead of having been left to the Reference Committee to designate.

The requests from the Woman's Board for the next year amounted to Rs. 3,000 above this year's appropriations. It is evident that all these cannot be granted — and all requests for additional appropriations which were received, will have to come up for consideration at the July Meeting of the Reference Committee.

Field Secretary.



Manuscripts Wanted

Prof. Stacy Warburton of Berkley Baptist Divinity School has written to inquire of the Mission if anyone has any manuscript material concerning Judson, which has not been used before. He is writing a new "Life of Judson" and will greatly appreciate

any material or assistance we may be able to give. He reports that no serious biography of Judson has appeared since Dr. Edward Judson's, and now both his and Wayland's life of Judson is out of print. Prof. Warburton is eager to receive any assistance we may be able to give.

Field Secretary.



Language Examinations

Miss Rebecca Anderson has passed with credit her second examination in *Pwo* Karen, not Sgaw Karen as stated in last months NEWS.

H. W. S.

Mrs. J. Lester Raney has passed her first examination in Sgaw Karen.

C. E. Chaney.



Death

A New York cable announces the death of Dr. H. H. Tilbe, on March 4.



Sailed

On March 28, to San Francisco *via* Singapore, Mr. and Mrs. Walter L. Keyser.

On April 2, for America *via* Calcutta, Rev. G. A. Sword, Miss Pauline Meader, and Miss Rebecca Anderson.

On April 6, on S. S. *Amarapoora*, Rev. and Mrs. C. L. Klein and children, and Miss Nellie Lucas.

On S. S. *Egra*, March 12, for America *via* Calcutta, Miss Gertrude Teele.



Cummins — Keyser

Miss Eva M. Cummins and Mr. Walter L. Keyser were married in Mandalay on February 14.



Notice

I am leaving Rangoon on April 10, and expect to be back on the 14th or 15th of May. Mr. Daniel will be in the Office during my absence. Mail marked "Field Secretary" he will open. All ordinary matters he can care for. Other matters will be referred to Mr. H. W. Smith, who is here to look after all important matters coming to the office. Anything marked "Confidential" or merely with my name on it will be forwarded to me. Therefore business matters which need to be attended to here in the office or in Rangoon should be marked "Field Secretary."

Field Secretary

BURMA MISSION DIRECTORY

Field Secretary — Rev. & Mrs. C. E. Chaney, D.D.

Office: 1212 Mission Rd., Rangoon Tel. Address: " Baptisma "

Mission Treasurer — Miss O. A. Hastings Tel. Address: " Ambaptreas "

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(CONTINUED ON EACH PAGE)

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Mrs. I. B. Elliott, Maymyo
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Karen Bible Women's School

Many have been wondering where the Sgaw Karen Bible School would be located this coming year. After planning on several places, it has seemed best finally to make use of the Ellen Birch Smith building on the Cushing High School Compound. Will those of you who have prospective students for the Sgaw Karen Bible School kindly pass on this information to them?

May I also ask that missionaries in the Karen fields point out to their constituency that having two Bible schools instead of one will just about double the cost and that therefore contributions should be just about doubled. One field has just sent in

its contribution for the year divided equally between the schools. It gives the Pwos about a fourth of the amount for which they asked, and the Sgaws less than half of what was given to the school last year. I feel that this is not realized and so am asking the missionaries to make it clear so that when we send out appeals to the fields they may explain them to the constituency.

This first year will be a difficult one for both schools until they can adjust themselves to the new conditions. We hope that both schools may be remembered in your prayers

M. A. Beebe